The Inquirer

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THE ALL AND NOTHING

WE have printed this week an article taken (with thanks and gratitude) from the current issue of the "Transactions of the Unitarian Historical Association". An Association unknown to many Unitarians doing excellent work in sustaining a scholarly interest in the past of Unitarianism. Mr. Ian Sellers, the author, is a teacher at Crewe and a Liberal Christian historian. In the article he has examined the life and fate of what used to be called Labour Churches. They existed some half-century ago, and they have all vanished. They were organised around the afflatus of old-fashioned socialism. The coming social revolution, some fifty or so years ago, expected in a decade or so, seemed to be far more important in terms of religion than the pieties and usual practices of, say, Unitarian churches. There was a certain mystical flair to be found in the revolution, or the thought of it. To be attached to it was to be attached to the All. A different kind of All, and far more concrete and practical, than that supposed to be found in the churches. The revolution was, as it were the Thing, it could be more or less touched and handled in thought and aspiration, and tomorrow it would more or less materialise.

The Afflatus

But this sort of practice could not be kept up week after week. It became emotionally wearing. Outside the churches the All could have its nose rubbed in the dust and be made to explain itself. But inside there was no explanation. It was all afflatus, hope and expectation. Besides, the All, as is frequently the case, never helped its devotees much by telling them how to organise. There usually has to be a secretary, a treasurer and a committee to sustain any organisation; and afflatus, even Sunday by Sunday, will not do these jobs. They have to be done by persons who will write minutes, keep books, and try to think about the money inevitably required. So, in the case of the Labour Churches, not even imported orators could take the place of the persons who would carry on the continuous life. Pieties, disciplines and accepted loyalties somehow or other are necessary to keep all the tasks going; and the great White Hope never helps.

And the All percolated into the Unitarian movement in another way about the same time or a little later. It found itself taken up by what was called the Free Catholic movement. The Free Catholics wanted to be Free and Catholic. The All in their case was to be thought up in every Christian church; and was to be captured by a kind of liturgy and ritual conceived in a Unitarian church. A United Christendom was to be the ideal, but an ideal excogitated by a select and unknown group of people.

Just as in the Labour Churches the orator of the night tended to be introduced by a Chairman, with mystical overtones of the Social Presence, so, it may be assumed the ritual of the Free Catholic Church was intended to do the same thing for the Unity of every Christian Church.

The Messiahs

The failure of both these movements can hardly be blamed on the All. Each movement had its messiahs. They were self-appointed. Each messiah had direct communication with the oversoul in the social revolution or in the Free and Catholic Christendom. This direct communication made them awkward. They waited for other men to catch up with them. In fact they waited for each other. Each with his direct access tended to quarrel with others with similar access. In one way or another the All, as it were, was always letting them down on committee. They could not persuade one another. The Social Revolutionists rowed on committees, and the Free Catholics could not agree upon the exact ritual that would capture Christendom. The committees, congregations, coteries and hopeful arrivees vanished, and hardly a trace of them is left save the tragic memory of good and able men who squandered their lives in futility.

The Church

In fact these few past lost Unitarians never solved a certain exacting spiritual problem : how to found a Church in abiding and continuous communication with other churches, spanning both time and distance. A religious organisation means the creation of a Church, a visible fact that will help men to find an invisible reality. There has to be in such a visible fact a whole complicated practice of personal virtues and ideals finding a home for something beyond themselves.

The vision of the invisible reality may well depend upon the vision that partly goes to the creation of a Church. What shall be the function and nature of the ministry ? How shall those persons, already consciously bound in a recognised organisation, act and think together ? What shall be their responsibility towards one another.

This creation is even more exacting in the Unitarian churches with their long history of their particular freedom than elsewhere. Less than elsewhere, perhaps, can persons play fast and loose with freedom. It is a great responsibility.

COMMENTARY

By Tom Wardle

The unity of the Spirit

A SIGNIFICANT but little known theological quarterly published in Britain is *Christus Victor*, a journal of the International Fellowship of Reconciliation. Issues this year have contained contributions to a continuing discussion on Luther's doctrine of the two realms of State and Church. This has an importance for the I.F.O.R. since its members will not bear arms for the State.

The eminent Lutheran Bishop Anders Nygren opened the discussion and it has since been taken up by others including Canon Charles Raven and Drs. Albert D. Belden and E. L. Allen, these latter three all friends of liberal Christianity. It is the sort of fundamental discussion so necessary to enable an intelligent person to place himself in a practical religious context. It may be true, as our linguistic philosopher friends so gleefully remind us, that moral propositions cannot be verified, but in the meantime we have to live in a world of moral assumptions. Without any working basis for our behaviour we shall drift, as so many tens of thousands now do, into a condition of moral insecurity.

For the free man, moral security cannot depend upon a code of law. He has got beyond that. But it must depend on something. The answer is *insight*.

Yet insight to be practicable must be expressed in bread-and-butter terms. This means discussion and declaration upon the whole range of moral relationships from marriage to the State. Unitarians ought to do this regularly. We should have a yearly statement prepared by an appointed drafting committee and debated at our annual meeting. The declaration, after revision, would then be a fair representation of the mind of the Movement, and though binding no one, would be helpful to many.

A tendency in this direction is indicated by the G.A. Council's decision to hold a full session on public questions at the 1960 annual meetings, though it is unlikely that this will give rise to pronouncements upon matters of *personal* relationships, most often the source of the deepest moral anxiety.

If the deliberation upon Unitarian ethics took place in a reverent atmosphere and preferably in small groups, we could I think, be confident that we should all grow in understanding and regard for that formula upon which our fellowship rests—"the unity of the Spirit in the bond of peace".

A conciliar movement

The suggestion in the paragraph above is only one of a number that may be about in the Unitarian air. Yet exchange of views on them is not always easy. General Assembly annual meetings cannot in the nature of things be leisurely enough.

In 1962 we shall be celebrating the tercentenary of the Ejection of Ministers, which while not the origin of liberal nonconformity is still a date held in high honour amongst us. Would this be an appropriate occasion for a General Council of Unitarian and Free Christian Churches to be held in stages throughout the whole of that year, and in various parts of the country, to undertake a massive review of our past, our present and our prospects ?

Human Rights Day

Thursday, December 10th, will be the eleventh anniversary of the signing of the Universal Declaration of Human Rights, perhaps the most revolutionary document to come out of the United Nations. The Declaration is an inspiring piece of work, the product of many minds of many cultures. It contains thirty articles covering every right that one has ever heard of, and some that one hasn't. Article one is like a fanfare : "All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood".

Some of our churches already observe Human Rights Sunday on the Sunday preceding December 10th. It is an occasion on which to sing James R. Lowell's great hymn, "Men, whose it is that ye . . ."

Youthful doings

Next Easter's FOY conference will be on the theme of "The human situation". This sounded general enough to me till I discovered that what was implied was McNeil Dixon's collection of Gifford Lectures under the same title. I thought I ought to read the book, so I did. The language is magnificent, but in the end I felt as though I was wading in a pool of treacle. FOY will no doubt sort it out.

Two members of Sheffield's Upper Chapel youth club are spending the New Year holidays marching from Liverpool to Hull in a demonstration organised by the nuclear disarmament movement.

The N. and E. Lancashire Unitarian Youth Council is a new venture which recently held its second annual meeting. Nigel Clarke is the young architect who is this year's President. The idea was to link youth groups and Sunday School workers. There has been some criticism of this principle, but clearly something ought to be done to help the youth work of the Lancashire valley churches.

Lucrative loveliness

A correspondent sends me the following extract from the advice column of a woman's magazine :

Q. Penelope (Knightsbridge). I am seventeen and all I ask for is a tall handsome wonderful boy with a wonderful car and plenty of money. How can I find him ?

A. My dear Penelope, that's all most girls want. Maybe "one day he'll come along", but it's a bit like sighing for the moon isn't it ? All I can say is try to look lovely and *be* a lovely person inside, then perhaps you'll stand a chance.

My correspondent says he doesn't know which he finds the most nauseating, the question or the answer.

Items

- Have you seen the excellent *Family Doctor* series of books on "How to live with your (*a*) nerves ; (*b*) rheumatism ; (*c*) blood pressure ; (*d*) ulcer"? Published by the British Medical Association at 8s. 6d. they are authoritative and realistic.
- Altrincham Unitarian Church is having a Refugee's Dinner for the W.R.Y. You pay standard prices, but you get a refugee's ration.
- If the first one is any indication, this year's B.B.C. Reith Lectures will be up to the usual standard of brilliance. Professor Medawar was fascinating on population problems, but I found his voice soporific. Sundays at 9.15, Home Service.
- We shall soon hit another knotty international problem when we begin mining the ocean floor. The Piccard Bathyscaphe may make this possible before long. Which nations own which part of which oceans ?

A Tribute

Sir : I feel I must set down a few lines of appreciation of the work done by the Religious Education and Youth Department of the General Assembly, in organising the lay peoples course in Youth Leadership, at Great Hucklow, from the 6th to the 9th of November.

It is not always possible to find a person who is willing, and confident of his or her ability to lead a Youth Group, and this seems to me to be one of the most urgent needs of our Churches today ; for only by acquiring and maintaining the interest of our young people, can we be sure of keeping our Church doors open for another generation.

I am a member of Cheshunt, Bury, Congregation, and we have just formed a new Youth Group. Three of our Church members, including myself, offered to act as leaders, but none of us admits to having much idea as to what we should do. I feel sure that I was not the only person who went to Great Hucklow with this problem uppermost in my mind.

I do feel that I have been helped a great deal by this course, and by all the people with whom I talked whilst there, and I would like to take this opportunity of saying a very sincere "thank you" to all concerned.

Yours, Michael J. Lord.

LEARNING FROM THE PAST

By Ian Sellars

(In the current issue of the "Transactions of the Unitarian Historica Society" and Liberal Christian Historian, Mr. I. Sellars, has an important article on "Unitarians and the Labour Movement". Its implications are so important for contemporary Unitarianism that we print it in full, with thanks to the Editor of "Transactions" and to Mr. Sellars. The marked divisions in the article have been added by us.)

IN the most recent work on the early years of the Labour movement in this country, an important chapter is devoted to the curious and short-lived Labour Churches. These latter, says our authority, began to appear in various Lancashire and Yorkshire towns in the 1890's, rarely exceeded thirty-eight in number, rapidly became moribund, and had virtually disappeared by 1914. Nevertheless, they represent "a significant transitional stage in the transfer of social energy from religion to politics", or, in Mrs. Webb's telling phrase, "of the flight of emotion away from the service of God to the service of man".

Such generalisations, while perhaps adequate assessments of the ultimate results of the movement, hardly do justice to the intentions of its founders. The Labour Churches may, in the long run, have acted as little more than recruiting agencies for the I.L.P., but that was certainly not the function their founder, John Trevor, the Unitarian, envisaged for them. The ideals of this remarkable man deserve more serious attention than Pelling has given them.

John Trevor was born in Wisbech, Cambridgeshire, in 1855, and moved into Unitarianism by way of reaction to the grim Calvinistic training he had endured at home. Entering Manchester College, Oxford, in 1887, after a brief period of study at Meadville Unitarian College, U.S.A., and a short pastorate following, he fell immediately under the spell of P. H. Wicksteed, then ministering in London, and whose assistant he became a year later. In June, 1890, he moved to Upper Brook Street Free Church, Manchester, which was more theologically advanced than many Unitarian Churches at that time. Here he ministered for several months with little success, until in April, 1891, while attending the Annual Conference of Unitarian and allied churches in London, he was deeply stirred by an address from Ben Tillet, the Labour leader, on the needs and aspirations of the working classes. Returning to Manchester in a mood of intense excitement, he was met by a working man who confessed that he could no longer attend Trevor's church because the unfriendly bourgeois atmosphere had driven him away.

This combination of events was decisive for Trevor. "At last the simple conception I had been seeking came to me. God in the Labour movement, working through it, as He had once worked through Christianity for the further salvation of the world".

What was this man like who now took upon himself the Herculean task of organising "the Labour movement in its religious aspect"? One more temperamentally unfitted for the task it is hard to imagine, for Trevor reveals himself in his writings as one of the most unstable, introspective, and, in the end, pathetically ineffectual of all the early Socialist leaders. C. H. Herford is too charitable when he says that Trevor's "thirst for the divine found only transient members of satisfaction". "I could only express", says Trevor himself, ingenuously, "the infinity of my nature by being everything in turns". Even his best friends grew exasperated with him. His spiritual biography, *My Quest for God*, is the record of the most frequent and bewildering about-turns.

Chronic invalidism soon incapacitating him still further, Trevor at once began to approach individuals who might be interested in the Labour Church project. The response was overwhelming and varied. Evangelicals of all persuasions, Quakers, Comtists, vegetarians, theosophists, High Churchmen (mainly disillusioned ex-members of the Guild of St. Matthew—the most turbulent element of them all)—united to form the Labour Church Union in 1893. It would have required a superhuman leader to hold these together. As it was, "odium theologicum" ran high, meetings often degenerated into theological brawls between Trevor and Fred Brocklebank, the general secretary, a former Cambridge ordinand of peculiarly advanced views.

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A leader who could have controlled the squabbles of the lesser men might have been found in P. H. Wicksteed. He was from the first keenly interested in his former pupil's project, attended the meetings, preached in the churches, commended them to the readers of *The Inquirer*, and wrote several of their best propaganda pamphlets. Unfortunately, however, Wicksteed at this time had far too many other schemes afoot—his London Church, the Fabian Societies, the New Brotherhood, University Hall, of which he was the warden—to give the Labour Churches undivided attention. Thus, it drifted on, leaderless.

Central to our understanding of the whole movement must be the rôle played by its Unitarian supporters, especially Trevor. Here, indeed, is where we must chiefly find fault with the account given by Pelling, who clearly fails to understand the Unitarian standpoint, otherwise he could not summarise Trevor's faith as "the kernel of religion being thrown off with the husk of religious formality", nor would he find it "difficult to see what was left of religion" when Trevor had finished with it.

For all his faults, Trevor was and remained genuinely a Unitarian. He did not abandon or change his ideals in 1891; he merely sought a different means of giving them practical expression. This is made clear first of all by the type of theology which Trevor had worked out for his new denomination. "The historic churches mostly declare that God was on this earth nineteen centuries back. The Labour Church was founded for the distinct purpose of declaring that God is at work, here and now, in the heart of the Labour movement, and that the religion of today consists in co-operating with the divine energy which is still operating in our planet". Trevor distrusted and was handicapped by both the followers of Edward Carpenter's remote mysticism and the clever intellectuals of the Ethical Societies who tried to impose their various unattractive beliefs on the movement he had founded. He had a constant struggle even to retain

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in Labour Church services the name 'God', "a far better word for the supreme power we must all recognise". In actual practice, the most amazing variety of theological beliefs obtained in different places, from aggressive secularism to roystering Evangelicalism. Trevor's own opinions, we gather, were shared by very few.

Trevor was a Unitarian also in insisting that it was churches, not clubs or societies, he was intending to establish. The Labour movement had two aspects—the political, adequately expressed by the I.L.P.; and the religious—the Labour Churches. Unfortunately, this was the area of Trevor's greatest failure. Very few churches ever became worshipping communities: they were set up, and existed, for political purposes only. Very often they were indistinguishable from local I.L.P. organisations, all kind of secular business was transacted therein. More often than not, they were set up to overcome Sabbatarian objections to purely political meetings on Sundays. In the majority of cases, they became the Labour party in its social rather than its religious aspect: the nucleus round which clustered debating societies, electioneering groups, cinderella or even cycling clubs. All this was anathema to Trevor. No secular purpose should be served by the Church: its only function was "to satisfy the cravings of the human heart for God". Time and again, he deplored the Churches' immersion in the "materialism and secularism rightly attaching to a political movement". The Labour Church, unless it did the work of other churches, could not justify its existence. "It will be no more than a Fabian Ethical Society, and will rightly cease to be".

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One of the obstacles to Trevor's hopes, however, was that hardly any Labour Church ever acquired separate buildings, but met in halls and hired rooms, mostly of a dingy and uninspiring character. Church life in such conditions was impossible, as Trevor had perhaps foreseen. A still greater evil, however, which no-one could have predicted, was the peripatetic speakers.

It was perhaps natural that many notable Socialist leaders like Blatchford and McDonald should look upon Labour Church meetings as an opportunity to hold political rallies on Sundays, in spite of Trevor's wishes. What is remarkable, however, is the stranglehold these men acquired over the movement. The peripatetic orators cared nothing for the Labour Church *qua* churches, and made no pretence of conducting religious services, but they rapidly became the movement's sole *raison d'etre*. Many churches only met when such a speaker was billed; others failed because members only attended when some prominent orator was to be present. The churches floundered under the torrential rhetoric of men "who confine themselves to questions concerning the conditions of life, but never approach the problem of how to live". No wonder Trevor lay in bed at night, wondering whether silent Labour Churches could not be founded. And though he strove persistently against these tendencies, even trying, in 1896, to outlaw the "great men" altogether, he met with no success.

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Nothing, in fact, could Trevor do to prevent his churches becoming either I.L.P. branches or Sunday political forums. He devised a hymnal, borrowing extensively from contemporary Unitarian books and adding other verses by Edward Carpenter and William Morris; it failed to be adopted by any but a handful of the more enthusiastic churches. He edited a journal, *The Labour Prophet*; it struggled on for a few years, rapidly diminishing in size, circulation and influence. He urged the churches to obtain licences for the conduct of baptisms, marriages and burials; hardly any did so. He lectured them on the efficacy of prayer, "an intensely real thing", and of a benediction, "which gives an added sense of devotion". The churches went on, prayerless and unblessed. Finally, after having urged for several years that each church should have its own missionaries or pioneers, Trevor came round to the idea of a trained, paid, and full-time ministry to replace the chairmen who usually presided over the meetings. But this was in 1899, by which time the movement was hopelessly in decay. Trevor retired, heart-broken, to a chicken farm two years later. Even this, however, he failed to run successfully, and he died in the poverty and obscurity of a Hampstead tenement in 1929.

Had Trevor had a more purposeful character, or had Wicksteed assumed absolute command from the start, the Labour Churches might well have developed along the lines their Unitarian founders intended for them. But this is doubtful. Even with the strongest leadership, the churches would probably have perished in the end, leaving behind, like the New Theology, one or two little causes, to drift into the main stream of the Unitarian movement. The Labour Church, like that of the Free Catholics, discussed in our last number, was in origin an attempt to build an organisation which would express more adequately free religious principles than did the existing Unitarian Churches. Both movements, moreover, failed for the same reason—once the idealism of the founders had hardened into a nascent organisation, the latter was seized upon by more determined individuals, who saw in it a convenient propaganda machine for advancing their own particular causes. Lloyd Thomas and John Trevor, we must conclude, would have achieved more lasting success had they kept both their idealism and themselves within the Unitarian fold.

FROM MY JOURNAL

By Simplicitas

OUR Free Church Ministers' Fraternal covers an unusually wide area, and in consequence there were three Unitarian ministers present at today's meeting. During the discussion our young John Earnest from Steepholm crossed swords with the speaker on the matter of Scriptural authority for the Trinity, and persisted overlong, I thought, in making his point. The elderly Baptist chairman eventually steered the discussion into other channels by referring to "immature questioning of the Holy Word". A. of Oldtown and I made our way to the bus stop together. "You know, S," he said, "I used to be as keen as young John about these doctrinal points. They may have their place but nowadays I couldn't care less. Personal religious living seems so much more important." "There A." I said, as he moved into his queue. "You must be mature at last!"

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Our treasurer G. keeps very much in the background of our Committee discussions, though we owe much to his years of quiet efficiency. Tonight however he made himself heard on what he and I consider a matter of principle. We had put the renewal of our kitchen electric wiring into the hands of our new committee member L. who has an electrician's business in the town. G. queried his account because it contained no charge for labour. L. said he was pleased to do what he could for the sake of the church. G. said no. A matter of principle was involved. If we put another job out to some other of our tradesmen members, he might not be in a position to waive his labour charge. G. said let L. charge for his labour, and if he liked to give the money back to the church that was his affair. Old Y. is always game for a laugh, so he thereupon proposed that the secretary be paid for his numerous labours about the premises. "You don't get away with that Y." replied G., "for we never instruct you on our behalf, and you are an amateur anyway." "And it would break the bank", I added, "if we tried to pay Y. all we owe him". So it would!

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Some time ago a group of us were chatting about the suggestion that comes up from time to time in *The Inquirer*, that Unitarians should set down some statement of their current religious faith. We decided to have a shot at it in our amateur way at a meeting of our "Literary" Society. Tonight we set to and appointed Y. as our scribe to record our decisions. By the time ten o'clock came Y. interposed, "I haven't written anything down yet, Mr. S." There wasn't anything to write!

It had been seventeen Unitarians and seventeen opinions the whole night long. We had a grand discussion and no agreement. It was Miss Y. who summed the matter up rather well, I thought, while she waited for her father to put out the lights. "You know, Mr. S., the trouble with us Unitarians is that we have too much freedom and too little faith".

BRAINS TRUST AT LEWES

AN interesting experiment was held recently at the Lewes church. It took the form of an inter-denominational brains trust. A Jewish rabbi and a Roman Catholic priest sat on the panel along with representatives of Anglicanism, Nonconformity and Unitarianism. The panel comprised Father O'Donnell, priest of the Lewes Catholic Church; Rabbi A. M. Fay, of the Liberal Synagogue at Brighton; the Rev. Kenneth Rawlings, of St. Michael's Anglican Church, a well-known local personality, active in the nuclear disarmament campaign, and in the Lewes Little Theatre; Mr. Ian Reed, son of a former congregational minister of the town, and the Rev. Basil Viney, with Mrs. Joyce Gow, J.P., of Brighton, in the chair.

Questions ranged from the H-bomb and the control of world population to the definition of Christianity and the respective importance of faith and reason in the religious life. Naturally there was much difference of opinion, yet an underlying unity made itself apparent more often than one would have imagined, and one felt that even the frank expressions of disagreement led to a clearer understanding and appreciation of the varied viewpoints. The atmosphere was one of genuine friendliness alike in the panel and on the floor.

After half the questions that had been sent in had been worked through, further questions or remarks from the floor were requested. There must have been well over a hundred people present, the chapel hall being crowded, with several standing. It was hoped that many of them were from the non-church-going multitude!

This type of meeting is heartily recommended. It certainly makes for better mutual understanding (a more practical aim than "Christian reunion"); and it is well worth while in itself, quite apart from any good it may bring to the local Unitarian church in the form of new worshippers.

Incidentally, in recent months eight new members have been or are being welcomed into fellowship at Lewes, most of them originally attracted by bills outside the church. B.V.

Correspondence

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

Signs and Symbols

Sir: May one ask how much consideration by representatives of the Unitarian body as a whole went into the question of the final selection of the "Flaming Chalice"? As a visual emblem it is striking and might well be adopted, but surely a more satisfactory name could be agreed upon.

The vessel portrayed is not a chalice, though for the pouring of a liberation it would not be without significance. The single flame speaks admirably for itself, but the mixed metaphor of the searing of the lips by the draught of health or comfort is quite untenable—not least as symbolic of a community for a large proportion of whose members the use of such a vessel has ceased to seem relevant.

To have this thing used as the title of the Holiday News-sheet with the sub-title of "Hucklow Howler" is—quite simply—blasphemy. If it were further realised that for many people the word "flaming" has much the same significance as the French "sacre" or the English "blasted" the bad taste in its use would need no underlining.

Am I alone in this view?

Rhuddlan, Flints. Yours, Catherine T. Herford

Jesus and Huxley

Sir: In the course of an article in the October "Hibbert" Sir Julian Huxley has written as follows: "Man is the latest dominant type to be produced in evolution and the only one capable of further major advance. I would prophesy that one of the major scientific enterprises of the moderately near future will be a study of human possibilities *and the evolutionary implications of attempts to realise them*". (Italics mine)

This statement of Huxley's seems to me to be of great interest and tremendous importance.

Nearly two thousand years ago Jesus of Nazareth said: "The Kingdom of God is within you". He also said, "Ask, and it shall be given you; Seek, and ye shall find; Knock, and it shall be opened unto you". In other words, he placed supreme value upon human personality and its evolutionary creative possibilities. In this 20th century, Huxley is calling us to exactly the same way of life to which Jesus called us in the first—to an experimental religion which will

(Continued on page 354)

Our Christmas Number

The Inquirer Christmas number will appear on December 19th. The articles and other contributions, which are varied, have all been written by Unitarian ministers.

On December 26th another Christmas number will appear with unusual articles sent to us from Italy and Australia, each with Christmas significance.

Send for this book

Worry and quarrels between husbands and wives are so frequently caused because they lack knowledge of modern family planning. This useful book deals frankly with many of the questions which too often have to go unanswered. Written in an understanding and straightforward way, "Planned Families are Happy Families" can help to resolve one of the commonest problems in married life. Every married couple should have a copy. You can get yours now, absolutely free.

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bring the one who pursues it to an ever increasing realisation of the infinite creative possibilities within himself. We can as human beings build the Kingdom of God on earth. "Armchair" religion—waiting for the grace of God coming to us from without—is "Out". Both Jesus and Huxley are in complete agreement about that. As human personalities we are making the shape of things to come into "God's likeness"—into the pattern of good. And this process is without limit. It is—in terms of theology—"eternal life"—not coming to us from without, but generating from the power house within—"the light lighting every man coming into the world".

There must be no "resigned acceptance" of things. Both Jesus and Huxley teach us this. There must be—and can be, thank God—tremendous creative adventure—deliberate dangerous living—a revolutionary religion.

Worthing. Yours, Malcolm Rutt

A Difficult Matter

Sir: Mr. Gill Smith has put forward some very interesting and constructive suggestions, with which I am in agreement, and I hope there will be as little delay as possible in appointing persons who can collect information from our churches, on a regional basis. We all wish our churches to live, but unless we can devise schemes by which our ministers can also live, the churches will cease to exist for lack of them.

We shall need all our courage to tackle this extremely difficult, painful and urgent problem.

Birmingham. Yours, E. M. Croukey

(I should like to say that churches probably need a blood transfusion, but not the ministers' blood any more.)

The Beatniks

Sir: With reference to Tom Wardle's penetrating comments on the "beat generation".

The Don Heights, Ont., U.S.A., "Unitarian" defines beatniks as "scrambled eggheads".

London, N.W.11. Yours, Keith C. Treacher

News Review

YOUTH LEADERSHIP

Has your church a U.Y.P.L. Branch of mostly teenagers struggling to organise themselves? Have you a sudden influx of strange young people difficult to cope with? Or have you no young people at all? Then why wasn't the R.E.Y.D. Training Course in Youth Leadership at Great Hucklow fully booked?

This first experiment proved a great success for those who did attend and those who had the vision to organise it.

Fog delayed the start and a further programme adjustment was necessary as some, including the lecturer, could not face a talk before breakfast. But, once under-way, there was no stopping us, except for meals and a few hours in bed.

Mr. John Wilson of R.E.Y.D., with long experience of Youth Club work, set the ball rolling by asking why we have Youth Clubs. Are they to recruit church members, to cater only for the church's young people, or to serve young people? If young people feel as if they belong in the church family-life, as if services are designed for them as well as for older people, they are more likely to grow up into the Church. Much depends on the attitude of the minister and the church, and the example, sincerity and faith of the youth leader.

The talk, "Know your Young People", by Mr. John Parr, a Training Tutor of the National Association of Mixed Clubs and Girls' Clubs, proved to be a full study course on Adolescent Psychology crammed into a three-hour lecture. To those of us with no knowledge of the subject, this threw amazing light on to young people's moods, actions and reactions. We ended under a welter of information, but most inspiring was the obvious fact that Mr. Parr both knows and loves the young people he serves.

This tremendous vitality carried us on after tea through Programme Planning, illustrated by endless material compared from most compact containers, and all obtained very economically. At 11 p.m. we went out for air and heralded the new day with favourite hymns in the chapel.

Mr. Alan Cowen, President of U.Y.P.L., and Rev. Joyce Hackhurst, Chairman of R.E.Y.D., spoke on "Co-operation with the Minister", stressing the necessity for the youth leader to work with the minister and keep him informed of the club's members and activities. It was emphasised that ministers are human and may not be expert at dealing with young people, and that they minister to all ages, not just to young people.

After Service, taken by Mr. Wilson, the Course ended in a discussion of each other's situations and ways of overcoming our problems. Not all were solved, but we were inspired with new vigour and a new outlook.

Our heartfelt thanks go to the Staff of the Course, and especially to Rev. Dudley Richards and the R.E.Y.D. for pioneering this worthwhile new project.

Barbara Johnson.

Manchester District Women's League.—The Autumn meeting was held at Failsworth on Wednesday, October 28th. The Service was conducted by Mrs. Simms, of Rossendale. The choir was augmented by members from the branches, Mrs. Bailey was the soloist.

At the evening meeting Miss Carlill, who is a lecturer in the Dept. of Education for the Deaf, at the M/c University was the speaker, and she spoke on the "handicap of deafness!"

The meeting was very well attended and it is the first time for many years that Deb Lane have entertained the District and we congratulate them on the success they made of it.

Our thanks were expressed by Mrs. Roberts, and Mrs. Gill led us in prayer.

John E. Champney's Trust

A holiday for two or three weeks is offered at Champney House Pembury Road, Tunbridge Wells, by John E. Champney's Trust. The Home is endowed by the Trust so that the charge is reduced to 4½ guineas a week. Teachers, Nurses, Ministers of Religion and other persons in active life, especially younger people, are invited to apply for particulars to the Warden at the above address.

Miss D. L. Briggs

Wilmslow in general and Dean Row in particular has lost a remarkable personality in the death, at the age of 85, of Miss Dorothy L. Briggs. A life-long Unitarian (her family was related to the Rathbone's), she had an unusual range of gifts and interests. She was probably the first woman in England, in 1903, to own and drive her own car. She was such a keen astronomer that at one time she had her own telescope and studied sun-spots. A keen vegetarian, she was deeply interested in insects and had her own microscope with which to study them. She was also a practical photographer in the days when it was unusual for a woman to have that kind of interest. She once took, and passed in, a course of electrical engineering, the better to maintain the domestic generating unit at her home in Dean Row. She was also an embroiderer and some beautiful specimens of her work have been in Dean Row Chapel for the past 50 years. A good linguist (she spoke fluent Italian) she was also a theosophist and had a remarkable knowledge of esoteric philosophy. For seven years, indeed, she had been a member of the National Executive of the Theosophical Society of Great Britain and was for many years one of its official lecturers. Partly arising out of this interest she was also an enthusiastic member of the International Order of Co-Freemasonry, the only masonic order which admits women freely with men. Of this Order she became an Illustrious Brother and was admitted to the very high rank of the 33rd degree. Her knowledge of masonic history was profound and often startled her male contemporaries.

A.R.D.

Frederick Mosford

Frederick Mosford passed away peacefully in his sleep on November 4th at the age of 77. Educated at New College, he first entered the congregational ministry, but after two years he joined the Unitarian Church which he served in ministries at Kilburn, Heywood, Mansfield, Mount Pottinger and Poole. After his retirement in 1949, he continued to live at Poole and maintained an active interest in the church and in the Southern Unitarian Association of which he was President at the time of his death.

Gentle and kindly in spirit, always appreciative of comradeship and friendship which gladdened the lonely periods of life, he was held in high regard by all who knew him. The funeral service at Poole, attended by friends from the church, ministers of the district and representatives from the Poole Park Bowling Club where he spent so many happy summer days, was conducted by the Rev. J. W. Durdle and the Rev. Lawrence Redfern. The Rev. Ernest Penn, who succeeded him at Poole in 1949, made a special journey from Hull to pay his tribute to an old friend.

L.R.

THE CALENDAR OF THE CHURCHES

SUNDAY, NOVEMBER 29th, 1959

Aberdeen, Unitarian Church, Skene Street, 11 and 6, Rev. W. B. Tavener
Aberystwyth, New Street Meeting House, 11, Mr. Sydney Herbert
Altrincham, Dunham Road Chapel, 11 and 6.30, Rev. A. W. Vallance
Ainsworth, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. Gill
Astley, Unitarian Chapel, Manchester Road, 6.30, Supply
Bath, Trim Street Chapel, Unitarian, 6.30, Rev. S. Spencer
Belfast, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
Belfast, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan
Bessels Green (nr. Sevenoaks), Unitarian Church, 11, Rev. Dudley Richards
Billingshurst, Free Church, High Street, 11, Miss L. M. Hebgood
Birkenhead Unitarian Church, Bessborough Road, 6.30 (December 6) Mr. E. T. Williams
Birmingham, Church of Messiah, Broad Street, 11 and 6.30, Rev. Gordon Stuart
Birmingham, Waverley Road, Church and Hurst Street Mission, Small Heath, 6.30, Rev. W. Joyce Hazlehurst
Blackpool, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. West
Blackpool, South Shore, Lytham Road, 11 and 6.30, Mr. Frank Lowe
Bolton, Bank Street, 2.30 Sunday School, 10.30 and 6.30, Rev. E. Shirvell Price
Bolton, Unity Church, Deane Road, 10.30, Rev. Arthur J. Long, 6.30, Devotional Service
Bolton, Walmsley, 3.15, and Halliwell Road, 6.30, Rev. Kenneth Wright
Boston (Lincs.) Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
Bournemouth, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern
Bradford, Broadway Avenue, 3.15, Supply
Bradford, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
Bridgwater, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Rev. Wm. Millar
Bridport, Unitarian Chapel, 11, Rev. G. Randall Jones
Brighton, Christ Church, Unitarian, New Road, 11 and 6.30, Rev. John Rowland
Bristol, Lewin's Mead Meeting, 6.30, Rev. A. H. Birtles
Bristol, Oakfield Road, 11, Rev. A. H. Birtles, 6.30, Mr. R. L. Nicholson
Bury, Bank Street, 11 and 6.30, Rev. F. M. Ryde
Cambridge, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
Cardiff The West Grove Unitarian Church, 6.30, Mr. Arthur Wilkin
Chatham, The Church of the Great Companions, Hammond Hill, 3, Mrs. Inge Hyde
Cheltenham, Bayshill Unitarian Church, Royal Well, 11, Sunday School, 6.30, Rev. John M. Quirk
Chester, Matthew Henry's Chapel, Trinity Street, 11, Rev. W. J. McEldowney, 6.30, Rev. E. H. Shaw
Chesterfield, Elder Yard Church, 10.45 and 6.30, Supply
Chowbent Chapel, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn
Coventry, Great Meeting House, Holyhead Road, 11 and 6.30, Rev. E. H. Morris
Crewe, Free Christian Church, Beech Street, 6.30, Supply
Crewkerne, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. Dicken
Croydon, Free Christian Church, Friends Road, 11, Rev. J. P. Chalk
Denton, Wilton Street Chapel, 11, Children's Chapel, 6.30, Supply
Derby, Friar Gate, Unitarian Chapel, 6.30, Mr. T. Greenway
Ditchling, Old Meeting House, 10.45, Dr. Ernest Green
Doncaster, Free Church, Hall Gate, 11, Mr. T. H. Jones, 6.30, Rev. G. S. Wright
Dover, Adrian Street, Unitarian Church, 11, Sunday School, 6.30, Rev. Philip C. Waterman
Dublin, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
Dudley, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. Norman Kenworthy
Dukinfield, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. Whitehouse
Dundee, Unitarian Church, 53, Constitution Road, 11, Rev. J. M. McGarvey
Edinburgh, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. Bruce Findlow
Exeter, George's Chapel, South Street, 6.30, Rev. Dr. F. D. Meyer-Kahner
Gee Cross, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
Glasgow, St. Vincent Street, Unitarian Church, 11, Rev. John L. Brown
Glossop, Fitzalan Street, 2, Sunday School, 10.45 and 6.30, Rev. W. H. Cornell
Gloucester, Barton Street, 3, Rev. John M. Quirk
Guildford, Ward Street Church, 11.15, Rev. W. Washington
Hale Chapel, Hale Barns, 10.45 and 6.30, Rev. G. J. Price
Halifax, Northgate End, 6.30, Rev. Frank Walker
Hastings Free Christian Church, South Terrace, 11 and 6.30, Rev. Duncan Hilton
Hinckley, Great Meeting, Baines Lane, 11 and 6, Rev. E. A. Davies
Horsham, Worthing Road, 11, Rev. J. Martin Hall
Huddersfield, Fitzwilliam Street, 11, Rev. Frank Walker
Hull, Park Street Church (Unitarian), 6.30, Rev. Ernest Pugh
Kendal, Market Place, Unitarian Chapel, 6.30, Rev. T. M. Warren
Kidderminster, New Meeting House, 11 and 6.30, Rev. Edgar W. Hill
Knutsford, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith
Lancaster, St. Nicholas Street Church, 6.30, Supply
Leeds, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. B. L. Golland
Leicester, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. Walton
Leicester, The Great Meeting, East Bond Street, 11 and 6.30, Rev. Leonard Mason
Lewes, Westgate Chapel, 11, Rev. Basil Viney
Lincoln, High Street, Unitarian Chapel, 6.30, Rev. H. W. Kendall
Liverpool, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. Thomas
Liverpool, Bootle Free Church, 11, Rev. C. A. Piper
Liverpool, Domestic Mission, Mill Street, 6.30, Rev. J. Kerr Morris
Liverpool, Gateacre Chapel, 11, Rev. S. R. Butler, 6.30, Dr. S. J. Rawcliffe
Liverpool, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. C. A. Piper
Liverpool, Hope Street, 6.30, Rev. S. R. Butler
Liverpool, Ullet Road, 11 and 6.30, Rev. E. B. Short
London, Bell Street, Edgware Road, 6, Rev. Walter M. Long
London, Blackfriars Mission and Stamford Street Chapel, 6.30, Mr. John Wilson
London, Brixton, Effra Road, 11, Rev. E. G. Lee
London, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. Graham Spiers
London, Forest Gate, Upton Lane, 6.30, Rev. T. E. Dalton
London, Golders Green, Hoop Lane, 11, Mr. G. E. Prevost, 6.30, Rev. K. C. Tranter
London, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. R. E. Gardner (also 11, 1st Sunday in the month)
London, Hampstead, Rosslyn Hill, 11, Rev. Duncan P. Mass
London, Highgate Hill, Unitarian Church, 11, Rev. K. C. Tranter
London, Ilford High Road, 11, Rev. T. E. Dalton, 6.30, Mrs. E. Savage
London, Islington, Upper Street, 7, Rev. A. V. Fox
London, Kilburn Unitarian Christian Church, Quex Road, 11, Rev. A. V. Fox
London, Lewisham Unitarian Church, High Street, 11, Dr. James Gibbs
London, Leytonstone, Lea Bridge Road, Knotts Green, 6.30, Rev. R. Taylor
London, Mansford Street Church, Bethnal Green, 6.30, Mr. J. Nicholson
London, Richmond Free Church, Ormond Road, 11, Rev. R. Sorensen
London, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. Arthur Peacock
London, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Peacock (also 6.30, 1st Sunday in the month)
London, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6 Rev. T. L. Jones
London, Wood Green, Unity Church, Newnham Road, 6.30, Rev. E. G. Lee
Lytham St. Annes (Ansdell), Channing Road, 11, Rev. E. W. Deakin
Macclesfield, King Edward Street, 10.45 and 6.30, Mr. Peter Jones
Maidstone, Unitarian Church, Market Buildings, 6.30, Mrs. Muriel Hilton
Manchester, Blackley, Unitarian Church, Chapel Lane, 6.30, Rev. David C. Doel
Manchester, Cross Street Chapel, 10.45 and 6.30, Rev. Fred Cottier
Manchester, Failsworth, Dob Lane Chapel, 10.45 and 6.30, Pastor D. Mills
Manchester, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice Bonner
Manchester, Monton Church, Eccles, 10.45 and 6.30, Rev. W. H. Waring
Manchester, Pendleton Unitarian Cross Lane, 6.30, Supply
Manchester, Platt Chapel, Rusholme, 6.30, Student, Unitarian College
Manchester, Renshaw Street Mission, 6.30, Rev. B. L. Hopkin
Manchester, Strand Chapel, Whitefield (December 6) 10.45 and 6.30, Rev. Sydney H. Knight
Manchester, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. Philip M. Brown
Manchester, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. John Gill
Mansfield, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Sherratt
Marple, Unitarian Hall, 31, Stockport Road, 11 each Sunday
Mexborough, Free Christian Church, 6.30, Supply
Middleton, Old Road Chapel, 3.15, Rev. David C. Doel
Newcastle-on-Tyne, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. John Storer
Newchurch (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. John Mather
Northampton, Kettering Road Church, 11, Rev. J. Edmondson
Norwich, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
Nottingham, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam
Oldbury, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gore
Oldham, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Nuttall
Oxford, Manchester College Chapel, 11.30, The Rev. The Principal
Padiham, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. Hallworth
Park Lane Chapel, near Wigan, 11 and 6.30, Rev. Gordon L. Clarke
Plymouth, Unitarian Church, Notte Street, 11 and 6.30, Supply
Poole, Unitarian Church, Hill Street, 11, Rev. J. W. Dumble
Portsmouth, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Rev. John Storer
Preston, Unitarian Chapel, Church Street, 6.30, Rev. W. Stephenson
Ringwood, Hants, The Meeting House, 6.30, Rev. Francis Terry
Rivington Chapel, nr. Horwich, Lancs, 3, Rev. R. I. Pritchard
Rochdale, Blackwater Street, 10.30 and 6, Rev. F. W. Barr
Rotherham, Church of our Father, 10.45 and 6.30, Rev. E. Phillips
Sale, Atkinson Road, 11, Rev. John Gill
Scarborough, Unitarian Church, Westborough, 6.30, Rev. G. W. Parkinson
Sheffield (Attercliffe), 6.30, Mr. H. Broadhead
Sheffield, Fulwood Old Chapel, 11, Rev. F. Sorell
Sheffield, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. Davies
Sheffield, Upper Chapel, 11, Rev. G. Stanley Whitby, 6.30, Rev. Horace Bacon
Shrewsbury, High Street, Unitarian, 11 and 6.30, Supply
Sidmouth, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. Whitaker
Southampton, Church of the Saviour, London Road, 6.30, Rev. Lawrence Redfern
Southend-on-Sea, Darnley Road, 6.30, Dr. Dorothy Tarrant
Southport, Portland Street Church, 11 and 6.30, Rev. T. J. Jones
Stockport, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. R. Blackburn
St. Helens, Corporation Street, 6.30, Supply
Stockton-on-Tees, Wellington Street, 6.30, Rev. A. D. Williams (also 11, Second Sunday in the month)
Stourbridge, Presbyterian Unitarian Chapel, 11, Rev. C. Simpson
Swansea, Unitarian Church, High Street, 6.30, Rev. L. Baker Short (also 11, First Sunday in the month)
Swansea, Penrhiw Free Christian Meeting House, 11 Rev. L. Baker Short
Swindon, Swindon Hall Road, 6.30, Rev. P. B. Godfrey
Taunton, Mary St. Chapel, 11, Rev. Wm. Millar
Tenterden, Old Meeting House, Ashford Road, 6.30, Rev. G. Kersey
Todmorden, Unitarian Church, 10.45 and 6, Rev. Alec L. Findlow
Torquay, Unity Church, Montpellier Road, 11, Rev. Charles Easton
Trowbridge, Conigre Unitarian Church, 11, Rev. S. Spencer
Warrington, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
Watford, Friends' House, Church Road (by permission), 7.30 (Last Sunday in the month) Mr. A. G. Tarrant
Wallasey, Memorial Church, Manor Road, 11, Rev. Eric Shaw, 6.30, Miss H. Dixon-Williams
Walsall, Unitarian Free Church, Stafford Street, 11, Rev. R. J. Williamson, 2.30, Sunday School
West Bromwich, Lodge Road, 11, Children's Church, 6.30, Rev. R. J. Williamson
West Kirby, Brookfield Gardens, 11, Rev. Maurice Johnson (also 6.30, First Sunday in the month)
Whitby, Flowergate, 2.30, Rev. G. W. Parkinson
Wilmslow, Dean Row, 10.45 and Styal 6.30, Rev. A. B. Downing
York, St. Saviourgate Chapel, 6.30, Rev. J. S. Patrick
The National Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., Essex Hall, 1-6 Essex Street, Strand London, W.C.2.

AUSTRALIA

Adelaide, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin Gibson
Melbourne, Unitarian Church, Cathedral Place, C.2: Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. James
Perth, Western Australia, Unitarian Free Christian Fellowship. Rev. R. H. Featherstone, 112 Duke Street, Scarborough, West Australia
Sydney, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. D. W. Emerson, Manse Telephone LX 5521
Unitarian Fellowship of Australia, 1 Crisp Alley, Melbourne, C.1. Minister: Rev. W. Bottomley. Meetings as advertised.
Seaford Community Church, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. Bottomley

CANADA

Montreal, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Angus Cameron
Toronto, First Unitarian Church, 175 St. Clair Avenue West 11, Supply
Vancouver, B.C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. P. Hewett

NEW ZEALAND

Auckland, Unitarian Church, Ponsonby Road, 11 and 7, Mr. W. J. Wilson
Wellington, Service suspended—Enquiries—Mrs. Warren, Tel. 41-272

SOUTH AFRICA

Cape Town, Hout Street, 11, Sunday School: 7, Service, Rev. Maurice C. Bonner

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THE INQUIRER

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Death

German—On November 17th, 1959, at her home in Selsey (late 2 Plympton Road, N.W.6), Mrs. German, a former and very active member of Quex Road, Kilburn, Church. Regretted by all who knew her.

Correction

We have been asked to make the following correction to the obituary account which appeared last week of the Rev. Rosalind Lee.

The information, " her quiet purchase of all the land, Cefn Bryn, behind her house ", should read . . . . " her quiet purchase of Northill, a rocky and bracken covered hill with wide sea views. Originally divided into building lots she bought it lot by lot until the whole land had been saved and she then gave it to the National Trust ".

CAMPAIGN AT GLOSSOP

In line with the recommendations of the booklet " Forward Together ", an Advance Campaign was recently held and concluded in its more intensive form, probably the first of its kind for many years. It was spread over six Sundays and five week nights. Before it began, well-splashed advertisements appeared in the local Press and large posters adorned the notice board. Several hundred programme cards were printed, beautifully done too, and distributed by members, a quantity put through local letter boxes. Services and meetings have in the main been well supported by members of the congregation although a few strangers have appeared. The quality of service and meeting was high and well maintained throughout and the word " Unitarianism " has been publicised as never before in the town. Generally the local Press co-operated with the publishing of special reports, and, altogether, all who took part had great joy out of the experience. Only the future can reveal the real results on the congregation as well as in the way of new supporters.

The Minister began with a Dedication Service late September, two visiting ministers came into the series through special services, Revs. M. Bonner and J. Blackburn, the latter giving his reasons for leaving the Baptist ministry to enter ours. The Revs. A. B. Downing, F. D. Davies, C. H. Bartlett and A. W. Vallance, spoke on " Unitarianism—a Challenging Faith " (campaign theme), " Personal Religion and Individual Responsibility ", " Unitarians and the Other Religions " ; and, " The Bible ". Without detracting in any way from the other meetings, the Youth Session was by its very nature warm and bubbling with vitality, and the speakers, Messrs. M. Davies, L. Smith and T. James from U.C.M. each spoke for 10 minutes on " Has Youth a Sense of Responsibility ? " They were supported by several students, young people from Flowery Field, Gee Cross, the local Youth Club, Mottram and individual friends of youth, which made it the largest meeting of them all. The Hall was well lighted, the Campaign equally obvious with two lovely posters of the Chalice ; bookstall and, most important, good music from the radiogram. We are deeply indebted to all speakers who accepted so willingly to come and help. The Campaign was under the chairmanship of the Minister and Mr. D. Hall was Secretary, aided by a special Committee. Whatever its financial cost it will have been worth it both congregationally and generally.

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CHRISTIAN HEALING Talks for those resident at Normanhurst 5th/12th December. The Rev. Jim Wilson kindly giving Addresses daily. Normal winter prices for board residence. Details gladly sent on request. NORMANHURST PRIVATE HOTEL, Sea-Front, St. Leonards-on-Sea, Sussex. 'Phone Hastings 4784.

Pulpit Vacancy

The Plymouth Congregation is desirous of a settled ministry. New Church. Manse available. Secretary, Mrs. M. H. Ellacott, 19, Clifton Place, Plymouth.

Change of Address

The Rev. Frank Walker, 40, Clifton Road, Halifax, Yorkshire. Telephone: Halifax 5544.

London District Women's League.—The autumn meeting was held on Saturday, October 24th, at Highgate Church with the President, Miss W. Osborne in the Chair. As it was U.N. Day and World Refugee Year, it was appropriate to have a speaker on this subject. Mrs. Bacon of U.N.A. spoke of her experiences in refugee camps in Austria and Germany where she had worked for 10 years. She stressed the fact that although much had been done to alleviate the distress of thousands of refugees in all parts of the world, much remained to be done. The greatest need was money in order that permanent homes could be built for the refugees before the winter came upon them. It was a moving address, and a collection was taken for the Refugee Fund. After tea, provided by members of the Highgate Branch, the afternoon closed with a service conducted by the President.

Printed by SOUTH ESSEX [illegible] Ltd., High Road, Ilford, Essex, and Published by THE INQUIRER PUBLISHING Co., Ltd., at the Temporary Office, 24, Gordon Square, W.C.1.—Manchester (Wholesale): JOHN HEYWOOD, Deansgate, Saturday, November 28, 1959